

GADFLY

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TO THE FOOTLOOSE AND FANCY FREE

By Annette Schultz

As summer neared, as the evenings lengthened, there came to the wakeful, the hopeful, walking the beach, stirring the pool, imaginations of the strangest kind...

Virginia Wolfe
To The Lighthouse

If making money is not your objective this summer, then you have the chance to fulfill some dreams. Going overseas is a fantasy many people entertain, but some, through timidity or lack of information, remain dreamers. I had been hoodwinked by tourist agency propaganda to think that there is nothing to do overseas but smile on beaches, gape at museums, and drink cocktails on balconies overlooking romantic landscapes. Then, I began to talk to some students who pleasantly corrected me with tales of their own adventures. One of them, Bruce Dempster, told me about all kinds of extraordinary opportunities overseas for the summer or for longer. He has an effective service to help others find out about things to do worldwide. Are you harboring a desire to go to Benin to work on a hydrology project? Bruce Dempster can advise you on how to go about it. The possibilities are endless, and with intelligent preparation you can probably go to the country of your choice and work in the field that interests you.

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RUMINATIONS ABOUT THE LANGUAGE TUTORIAL

by Chaninah Maschler

Mr. Schuler posed four questions: 1. The language tutorial does not aim at a mastery of Greek and French. At what, then, does it aim? 2. Does the tutorial cover enough Greek and French to provide students with an adequate basis for comparing them with English and thinking about language in general? 3. Why study foreign languages at all? What does the study of them accomplish that the study of, say, English poetry does not? 4. Why is there no formal study of rhetoric, as there is of logic, in the tutorial?

Mr. Campbell invited me to try some answers. We were together in Freshman Language Tutorial. He must have noticed how frustrated I sometimes was because the Manual--to which I was as much a new-comer as he--seemed to solicit service of at least three masters--the English language, classical Greek, and Universal Grammar.

Being somewhat more seasoned now, I'm slightly calmer.

Mastery strikes me as a big word. No college course leads there. Mastery--whether of the art of cabinet-making, of playing the trombone, or of a foreign language--requires apprenticeship, long patience with routine, continual trial of increments of competence, freeing oneself eventually from one's masters and becoming one's own, talent. Polyglots are not, by this standard, likely to be masters of the several languages they speak. Mastery of French would suppose, either what goes into being a French poet, or at least, being intimate with French literature from

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VIOLENCE

The arguments for and against a draft are as numerous as the people who feel concerned about it. The arguments are most often pursued heatedly. When I think of particularly heated arguments in seminar I remember the participants becoming increasingly polarized and forced into a position where they can no longer talk to each other. If we don't talk to each other how can we understand each other? This has nothing to do with whether or not we agree with each other. Agreement does not necessarily follow understanding. And because I disagree with you on one thing does that mean I disagree with you on all things? No.

I once considered myself non-violent. My garden of Eden was the Wood of Concord. I travelled in the Maine of 130 years ago along the waterways with an Indian guide, slapping at the mosquito's all the way. I sat in Concord Goal without a lawyer. I tasted the freedom of being an untouchable, for I had nothing to be taken away, yet a thing that could never be taken away - freedom. My freedom was not in Concord Wood or the Maine waterways. My freedom was in my blood. I knew it there as a restlessness that pushed me from accident to incident. I did not like being told what to do. I still don't. But, I listen better now and I sometimes agree with that which I immediately disagreed. I am more free now because I listen to those I disagree with. They have something to say and they may be right. I lay no claim to right.

I no longer consider myself non-violent. In all honesty I can't no matter that violence whether real or in a movie makes me physically sick. It was due to experience and much thought about that experience that led me to know that I wasn't non-violent.

I grew up in a town of 12,000 people. Our town was sandwiched between two towns of over 100,000 each. Those towns had gangs. Our town was neutral turf for them. We were usually able to stay out of their way. Sometimes we weren't so lucky. One night some friends and I went to Chin's, the town's Chinese restaurant, after the Valentine's Day High School dance. As we were getting out of our car some of the guys who hung out at the East Street Diner in Norwood were coming out of Chin's. We walked up to the door. They stood around it making a business of straightening the collars on their jackets. We started in the door. I was last. It was distinctly uncomfortable passing through the Diner Boys - yup, that's what they called themselves. I didn't make it. After Barry, who was right in front of me, had gone through the outer door one of the Diner Boys slammed the door shut and two of them leaned on it. That left three. Barry, Ken and Fitzy were trying to get out the door. The three circled me. I didn't freak out and react blindly. I blacked out. I remember only the first punch from the one who faced me. I stood there while they laughed and punched me. I don't remember how it ended, only getting into Barry's car later.

Later that night after gauging my awakening reactions I could no longer consider myself non-violent. I wanted at those bastards. Three weeks later the situation was reversed - they came in as we were leaving. Fitzy and Barry quickly slammed the door shut on the one who had first hit me. Fitzy was screaming, "Hit him! Hit him! Quick! We can't hold this door forever!" I went up to him - he was frightened, didn't know what to do - and I asked him why he had hit me last time. His friends picked that time to push the door open. He lost his fear and became tough again. Luckily the cops pulled in then.

Later, Fitzy kept asking me why I hadn't hit him. I thought about it. I had realized from the last time that I wasn't non-violent. I had reacted very strongly after being punched out. When I could have done the punching and didn't it taught me that I wasn't violent.

There is a fine distinction between being non-violent and not violent. A non-violent person does not believe there is any justification for violence; a person who is not violent keeps it as a last resort.

There was a much publicized murder in New York City about 15 or 20 years ago. A young woman was attacked on the street in broad daylight. She screamed for help and those people who looked out their windows slammed them shut. They didn't want to get involved. Some judicious violence against her assailant might have saved her life. That is a second hand example. I also have a first hand example. I spent the summer in Berkely. One day while studying in Sproul Plaza, on the campus, I heard someone yelling for help. I looked around and I saw a short, well-groomed man with his arms around his head. He was being attacked by one of the street people. A lady, it turned out to be his wife, was fluttering around in dismay. I went over and pulled the street person off the other and threw him on the ground. He was swearing and he spit at me. I moved at him and he scrambled away. I could have broken his arm but it wasn't necessary. That is judicious violence. The couple were tourists from Germany.

REALITY

THE LIQUID SLIDE THEORY:
AN EXPOSITION

As a fitting subscript to one of last week's last, herein follows an explication of "The Liquid Slide Theory", of which there is a General Theory, a Special Theory, and a Grand Theory made after the manner of said Illustrious Theory.

Let us begin with the same as a primary vivid image. Don't you remember it? Sweet Tommy Dourmashkin and Darius Duncan Brown formed it for reality: that long slide on black vinyl by the heating plant, hosed into quidness, and at the end of which custard pie. Got the image?

One could also imagine train tu through the sea, skidding in a me of thornless roses, i.e., that wh is liquid through which one slide at the end of which...well, that Specific and Special.

For a senior Liquid Slide can be quite appropriately as soon as his senior Thesis is finished. Thence commences the Slide. Custard pie for senior is graduation. For wise and interesting juniors the theory will begin to take effect with the first or math class of junior year. The commences. Custard pie for junior is an absolutely crummy last don rag or getting your junior essay rejected and/or June. (June is custard pie all.)

For a sophomore Liquid Slide is difficult, more dangerous. Cause beginning it can be Second-Year-~~Great-Disillusionment-With-St. J. College-Blues~~, and/or February (ary can be cause for all), and/or general quadratic of funkiness. Custard pie for a sophomore is disliking or realizing that now one can look forward to the junior year tarn of auburn").

For a freshman all Liquid Slide theory can be in larval form, both practice and concept. One of the prime ingredients for really indulging in this theory is a decent (decent) accumulation of St. John

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TO THE EDITOR;

I am not one that normally dashes off to the typewriter to impress my views on others concerning the burning issues of the day. But given recent events, I too have been doing my fair share of contemplating Armageddon. And upon reading the editorial in the last GADFLY, I find myself moved to respond.

In general, I am somewhat sympathetic to the editor's sentiments as expressed in the editorial. But apart from this, I would like to question his conclusions concerning the draft on the same pragmatic level which he presents these arguments.

In his second argument for registration, the editor suggests that registration now would facilitate a rapid call up so that "our military will be capable of fighting and winning a war immediately." I do not know "what Alexander would have given for that capacity." I do however know what Marshal Foch and his contemporaries did with the capacity that modern technology gave them in the beginning of this century. In light of this, any suggestion of our military being "capable of fighting and winning a war immediately," by virtue of modern technology, somehow reminds me of the men who were told they would be home for Christmas in the August of 1914. Indeed the elaborate mobilization plans of 1914 (which did not initially allow for conscription, I believe) only go to show that technology wins wars no quicker (and in this case much more slowly) than Alexander did. Atop this, it was the elaborate plans (designed to deter war of course) which served to escalate a simple political assassination in the Balkans into the First World War. It is on these grounds that I would first question registration in peacetime. To me it seems that such action begs the question of war; and I further remain unconvinced that any delay in imposing the draft (should it become necessary) would not run parallel to logistical considerations and the delay they would impose on equipping ones conscripts.

This brings me to the editor's first argument, which goes beyond the question of facilitation and outrightly proposes a peacetime draft. This argument stems from the claim that "a free country is better served by an army that is representative of its citizens." At first glance this seems to make sense. And in time of war this is certainly true. But past experience shows I think that a representative army in peacetime is absurd, or at least unnecessary. For where conscription occurs in history we see either a nation already hotly engaged, a Revolutionary France etc., or a nation that has already resolved itself to a wartime mentality. Which is it to be? Has WW III been declared even as I type? Or should we all begin hoarding foodstuffs? In times other than war, granted, the military is usually composed in the main of "the hard core unemployed," but this is the way it has always been; and once more up until now this type of army has served its purpose admirably. Remember that if you interest the whole society in the business of war, you must be prepared to fight wars. And fighting wars is not a successful "military" application of the military, it is an unsuccessful one. Furthermore, I entirely fail to understand what the editor could mean by the example of the "Legions of Rome." I thus reject the peacetime draft as further overpreparedness that begs the question of war.

Finally, concerning the reference to the pre-WW II negotiations with Hitler, it is true that these have forever damaged Western Europe's self-respect. We fear that we may be involved in the same process with communism today. And it is indeed a fine line that must be drawn betwixt our fears and realities. The important difference is this: Before WW II the negotiations fell to the

Western European powers which had lived in the forefront of the Great War. It was Europe's bitter experience of WW I which led her to be overcautious about starting up a second in the same ridiculous way. But today the negotiations fall to a nation that has never lived in the forefront of a modern war. And it may well follow that this nation, lacking the experience of a modern war, may be overly reckless to her own regret, where Europe was once overly cautious to hers.

M. Huml

TO THE EDITOR;

If the bill is passed requiring women to register for the draft, I will be one of those "selfish few" who will refuse to register. Yet I find this to be a time where it is necessary to stand up for what I believe.

I admit, there are many reasons to go to war.

Whether any of these reasons justifies a war is quite a different matter; no war is justifiable! The justification of violence and war is one of the most gross examples of intellectual betrayal; we deceive ourselves, claiming evil to be good, hate to be love, injustice to be just. Our actions no longer correspond to our words, nor to our reason. We persuade not through truth and argument, but by terror. In short, we lose the ability to communicate.

The situation in the Middle East does require a response by the U.S. To do nothing is both naive and irresponsible. But instead of begetting new grievances, greater misunderstandings and intensifying the already acute hatred, is there not a more reasonable course we should pursue?

Violence is both powerful and useless. Powerful in the way that it can drastically alter man's world and mind. Useless in that it achieves nothing that it sets out to achieve. Violence only has the power to change the world into nothing but a violent society. Once violence is used, we cannot turn away from it. Whatever goals we achieve through violence, we must maintain through physical force, economic competition, and propaganda. Not only must we continue to use violence, but this violence will bring on a new, if not more hideous, vengeful act, just as in the Oresteia. There is no end to violence.

But that is only how the world is altered. Man's mind is even more distorted by violence. We attempt to justify our use of violence. Justice becomes relative--something relative to our desires. We say our actions are justified because someone wronged us. Justice becomes revenge. Notice how violence has distorted our sense of Justice. Not only does our sense of Justice become perverted, but also our grasp of reality is altered. We become blind optimists under the facade of being realists. We place all of our hope in violence and falsely believe that it will accomplish what we desire. We claim that because violence exists and because violence is real we must, by necessity, use it to meet our needs. Sure, it exists. But we should not put our hope and trust in something that cannot accomplish what we want it to.

We cannot solve the world's problems through violence. Surely, in over 2000 years we could at least learned this from history. Are you a blind optimist? Do you truly believe that the nation's problems can be solved through the suffering of millions of people? Has violence already distorted your sense of Justice and reality? I refuse to let it happen to me. I refuse to register. I refuse to support this deceit.

Chris Baker

TO THE EDITOR;

Upon reading your editorial in the February 13th issue of THE GADFLY, I took it to be an uncommonly poor attempt at a piece of satire on the jingoistic "everybody up and let's go fight for the empire" type of editorial with which we recently have been afflicted as of late.

However, much to the surprise of myself and apparently a few others as well, this was indeed not meant to be a parody of that particular type of literature, but was in actuality meant to be taken as a straight-forward editorial. Nevertheless, I found it to be quite amusing and a wonderful release from the dreary pressures of a February in Annapolis.

Since you apparently intended to be taken quite seriously, I too am writing to THE GADFLY, apparently in an effort to be taken seriously, and to attempt to dispel a few of the rightest, one might go so far as to say even conservative misunderstandings and misapprehensions under which you seem to be laboring.

Avoiding the absurdities of the so-called "Domino Theory", until now taken as the revealing of a possible plot by Domino Sugar Corporation to increase the amount of sugar intake by people worldwide, and thus to increase the prevalence of hypoglycemia, I shall, instead, to begin my complaints with the second word of your third paragraph i.e. "draft-dodgers".

As someone who self-confessedly has not been reading the news as of late, I was somewhat taken aback by this perjorative term for those people who were endeavoring to avoid that pernicious form of involuntary servitude known euphemistically as "the draft".

This seemed especially disturbing to me, because to my knowledge, the United States while allegedly possibly planning to re-introduce the draft has yet to have the bills sent through Congress and signed into law by the President. Surely in this instance, it would have been more politic to have referred to those people as "those who were concerned about the possible re-introduction of the draft and were in opposition to the said occurrence."

As for your first sentence of your fifth paragraph, I must confess to have laughed upon the first several re-readings of it. I would like to begin to attempt to supply an explanation that is a little less reactionary and a little, well more liberal, one might say.

You had stated, "Enough history, the Soviets have invaded Afghanistan." Surely instead of that nasty term "invasion", it would have been preferable to have supplied the more lengthy description of the events of late in the Democratic Republic of Afghanistan. Come, let us not say "invade", let us just state that the Soviet Union was requested to assist and did assist the newly established and legitimate government of the country of Afghanistan, especially in the maintenance of internal security and the pacification of the said nation, due to problems in some of the mountains and foothills with terrorists and political dissidents, that had previously plagued the last three governments of that nation. This, it seems to me, would have been a much more preferable account of the situation. Enough for now.

The first of several articles, possibly.

David A. Bolduc

The editor will only correct spelling. All matters of grammar and punctuation are the responsibility of the letter writers.

Dear Mr Gadfly,

Two years ago throughout our Civil Defense trip to China our hosts were warning us of Russia's growing domination of the world by means of its Cuban and Vietnamese la in Africa and Asia. Our Chinese friend thought that we Americans were too trusting of the Russians and their "liberation" armies, and that unless we changed our minds we would be unable to resist them: the thought that Americans were too selfish, dollar-chasing and wasteful, and that "your young people are too soft, lazy and pleasure-loving." We quickly explained to the Chinese how wrong they were.

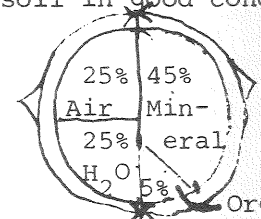
Personally, I think we have allowed ourselves to encourage the decline of our part of the world in: education, human relations, respect for history, love of language, productive capacity, efficient economy, forest resources, ecological preservation, soil rebuilding, earth care, religious freedom, natural allies, true sport, & civil defense.

Surely, you do your part to destroy the earth--by taking short cuts across the grass: compacting the soil by stomping the pore space out.

Sincerely,

Arthur Kungle

P.S. **May**: Giving blood isn't selfish, like digging and planting, it is a step towards service. **ΔΕ**: For those who want to stay at home during future conflicts, should soon be offering training in Radiological Defense Monitoring: Some good people in Civil Defense are preparing for disaster: nuclear or natural, accidental or planned, local or widespread--our defense partners have been so preparing for a long time.



Polity Elections

Elections for President, Treasurer, Secretary, and three Justices will be held on Tuesday, March 4. Petitions should be received by the members of the Polity Court (as mentioned in last Sunday's Collegian) by Friday, February 29.

Review of Mortimer Adler's Lecture on
"World Community and Cultural Pluralism"

David Stephenson, Tutor

One of the most admirable characteristics of Mr. Adler is his eagerness to attack the greatest and most immediate problems of today with the philosophical weapons inherited from other eras. The sharpness of his argument continually reminds us that Aristotle is not rusty and Aquinas still keen. This lecture was concerned with nothing less than peace on earth, and suggested that clear thinking alone could bring it about or at least was a necessary condition for it. Mr. Adler was, as always, extremely lucid in the statement of his theses and the reasons that have led him to adopt it. He was, however, also unusually candid about some of the objections that could be mustered in opposition.

He admitted that two facts deeply disturbed him. The first is the apparently intransigent acceptance of contradiction by some respected oriental sages. It is clear, says Mr. Adler, that the members of the human race, because they belong to one genetically determined species, must share certain principles of action and thought that are specifically human. Since the principle of non-contradiction is honored by everyone in some respects, and seems to be the foundation of human reason in general, he is distressed when anyone tries to disavow it. We ought to be equally distressed. The second difficulty arises from the claims of each of the major religions of the world-Christianity, Islam and Judaism-to exclusive validity. Mr. Adler argues that to be worthy of our serious consideration, religion or philosophy must make such a claim to truth. It would be hard to disagree with this, even though the very nature of religious revelation precludes rational argument and proof of its principles. In Mr. Adler's words: religion and philosophy belong to the sphere of truth rather than the sphere of taste.

His project for peace is at first quite compelling: distinguish, he says, what can be fruitfully argued from what cannot. The former are matters of truth; the latter matters of taste. Then whatever is agreed to be a matter of taste can be left up to personal and cultural preference, and all our energy applied to the resolution of those matters that are in principle resolvable by our common reasoning faculties. However, the difficulties already mentioned make it doubtful that even such a preliminary division into the spheres of truth and taste can be made in a way acceptable to all.

There is a further complication that Mr. Adler avoided in his lecture. Subjective judgements of the kind involved in matters of taste, as Kant explains in his third critique, do not necessarily abandon the claim to universality. Even though there is no hope of establishing scientific criteria of beauty, for example, aesthetic judgements do call for concurrence. Mr. Adler admitted during the question period that we do rightly distinguish good and bad taste. therefore the assignment of some of our disputes to the realm of taste will not necessarily cause us to abandon them as disputes.

I would like to believe with Mr. Adler that world peace would come within reach if only we distinguished what it is possible to dispute. But if in fact such a distinction cannot be made even in principle, it might be better to seek other means to the end of world peace.

THIS WEEK'S JAPANESE FILM

SANJURO 8:15, FREE, 90 Minutes

The further adventures of the hero of Yojimbo, again played by the inimitable Toshiro Mifune. In this film, he again enters a town filled with strife, this time caused by a corrupt political regime. A group of fine upstanding young men (imagine Leslie Smith as a young Japanese man) appeal to Mifune for help. He refuses, but later changes his mind when he discovers that the wicked officials have hired a swordsman themselves, and this bad samurai is as strong as Mifune himself. ("There's only room for one of us in this town...")

Enjoy! (The villain is played by the gunman from Yojimbo.)

THEFT

Due to my exhaustion, I left my camera in the coffee-shop, in the mailbox-room on Monday. Someone walked away with it between 1:30 PM and 3:30 PM. It is a black-body Olympus 35 mm still camera, model OM 1 n, with a standard 50 mm lens, F-stop 1.8. It was in a small black leather case, contoured to the camera's shape, and saying "OLYMPUS" on the front. The serial # of the camera is 1622733. The serial # of the lens is 1149971. Not only is the camera expensive, it has a great deal of personal value to me as well. I offer a reward for its return. No questions will be asked. I also offer a reward for information leading to its return, and I will take all information in strict confidence. Please call my house (267-7214) or leave a note in campus mail or at the switchboard. If they can do it to one, they can do it to all.

Jim Sorrentino

FRIDAY NIGHT'S LECTURE

I am delighted that Professor Henry Babcock Veatch of Catholic University has agreed to deliver a lecture here this year. Although I have never met Mr. Veatch, I was very much impressed by his book Intentional Logic at a time when the being and meaning of logic were for me matters of the greatest importance. His book pointed a way out of the arid sands of senseless logical symbols and seemed to promise a connection between logic (logos) and love (eros).

I am, therefore, even more glad that Professor Veatch's title is "Who is a Logician and What Does He Do?"

Edward G. Sparrow
Dean

By Walter Laqueur

IT IS A BLESSING that the Ayatollah Khomeini has become so well known that the media need not introduce him each time they mention him. Otherwise one could foresee serious difficulties. He is hardly a man of the left, but the right-wing label does not fit him very well either. Neither a radical nor a conservative, revolutionary in some respects, reactionary in others, he is certainly no "dove." But then he is not against the SALT II treaty nor a follower of Mr. Begin, and so cannot possibly be called a "hawk" or a "hardliner." Some commentators called him a "liberal" when he was still in exile, and even during the first weeks of sanguine optimism after the overthrow of the shah. But this now seems as appropriate as calling him a "neoconservative."

The shah, on the other hand, was a tyrant, and hence a right-winger and a conservative. True, he was also a modernizer; his position regarding women's role in society was more liberal than Khomeini's, as was his attitude toward homosexuality, toward relations between Islam and state, and other issues. But all this does not make the shah a "liberal," for our views on these issues are, of course, ethnocentric and should not be transferred to other cultures.

"Fascism" in contemporary parlance is used widely and indiscriminately not only in reference to persons and parties that belong to the past, but also in current controversy. Thus the military regimes in Chile and Greece have been described as fascist; so was Portugal under Salazar and of course Iran under the shah and present-day South Africa.

But on the other hand, fascist tendencies and features have been detected in many Third World countries and even in the communist bloc. For the Chinese, the Soviet

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Is Khomeini

Union is not only an imperialist power aiming at world hegemony, but also a country ruled by a "fascist clique." Soviet spokesmen have retaliated in kind about fascism in Peking.

For years the Syrian Ba'ath leaders used to denounce their Iraqi Ba'ath comrades as fascists, and vice versa. Qaddafi and Khomeini have been called "clerico-fascist," Israel has been attacked by the PLO and other Palestinian organizations as fascist, and Israel has attacked the "fascist Palestinian terrorists and murderers." Some members of the New Left in the 1960s alleged that they lived in a fascist country called "Amerika." Indonesia has been described as fascist and so were both Koreas; the Vietnamese called the Pol Pot regime fascist and vice versa.

Only a very few countries, such as Denmark, Switzerland and perhaps New Zealand, have escaped the fascist label altogether. But if one looked hard enough one would probably discover some individuals even in these countries eager to correct this oversight, pointing to certain "fascist" tendencies in Switzerland and Denmark.

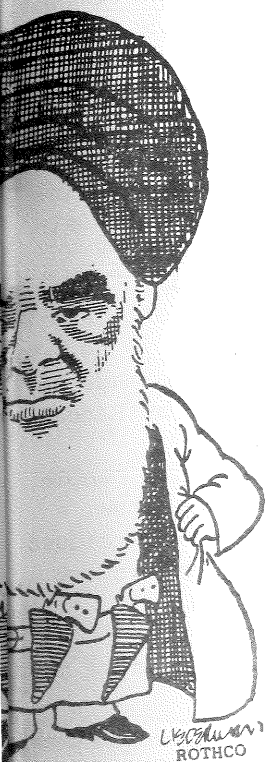
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Many errors of truth, Spinoza once wrote, consist merely in the application of the wrong names to things. Terms such as "conservative" and "liberal," "right wing" and "leftist," radical" and "reactionary" may be of some use, within limits, in debates on domestic issues. But in foreign affairs and also usually in defense they are a source of endless confusion (and worse), simply because the great majority of foreign countries, political movements and leaders with whom we are dealing in the contemporary world do not fit into these categories.

Once upon a time it was argued that attitudes toward the Soviet Union were the decisive test: Liberals were sympathetic (or at least not too critical), conservatives were

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Neoconservative?



Liederman — Rothco Cartoons

than the People's Republic of Vietnam? Are Albania and North Korea left-wing?

It has been mentioned that since the shah was "conservative," Khomeini, his chief foe, almost automatically became a "liberal" or, at the least, a liberalizing influence. The same is true with regard to the late Boumedienne of Algeria. Col. Qaddafi of Libya also became an honorary liberal and, by implication, presumably also his house guests, from Idi Amin to Emperor Bokassa. The reasoning behind this labeling was that since these statesmen of the modern world were clearly not conservatives, they must be liberals, *tertium non datur*. Nor can they safely be called "radicals": Khomeini and Qaddafi would not welcome suggestions for a radical change in Islamic traditions.

All these men, and their many colleagues, belong to political cultures to which terms of 19th century Europe and America are not applicable. But this simple truth has not been accepted by most of our correspondents and editorialists. A poor Lebanese mountain villager is branded right-wing (or conservative, or reactionary) because he is Christian, whereas his equally poor neighbor from the next village is left-wing (liberal, progressive) because he is Moslem. For similar convincing reasons the separatist Polisario in North Africa has become left-wing, which makes the Moroccan Communists who deny them their state "reactionary," by necessity.

Day in and day out we are told about "Marxist" governments in places such as Congo-Brazzaville, Ethiopia, South Yemen, Madagascar or Afghanistan. These countries may be a great many things, pro-Soviet and anti-American, they may import Cuban troops and East German policemen, but "Marxist" they certainly are not. Is Castro a Marxist? Once thought to be a "liberal," he is now generally termed a radical. But this is not of much help either; most people with a little sense of history will find Castro's

style more like that of Mussolini than that of Lenin.

□ □

No important (and only a few unimportant) issues in world affairs can be explained in terms that belong to a bygone age and a different culture. Even in the United States, isolationism can be advocated (or criticized) from both a "liberal" and a "conservative" point of view, just as in the 1930s. Nor is there anything specifically "liberal" or "conservative" in supporting (or opposing) defense spending. So why are these misleading terms so frequently used?

Partly, no doubt, out of ignorance, one of the most underrated factors in politics. Partly out of the desire to save valuable newsprint or time on the air. It is so much easier to use one short adjective than to explain at length.

But it is unfortunately also true that Spinoza may have been too trusting a soul. Quite frequently the "mistake" is deliberate. Some labels are more fashionable and attractive than others. One example should suffice. Almost no day passes without some reference to "urban guerrillas" in one part of the globe or another. There is guerrilla warfare and there is terrorism; for a variety of reasons, technical and others, guerrilla warfare does not, however, take place in cities. If so, why the systematic obfuscation? For a very good reason: The term "guerrilla" has a positive public relations image; terrorism does not. Few terrorists like to be called terrorists. Thus with the help of sympathetic or gullible or careless media they are transformed into "urban guerrillas."

All this is of more than semantic importance. Misleading language does not contribute to clarity of thought or to an effective foreign policy. One should be suspicious when next confronted with such labels as "conservatives" or "neo-conservatives" and "liberals," "left wing" and "right wing," in an Outer Mongolian context — but also in discussions of our own foreign policy. It may be a honest mistake or carelessness, but it could also be deliberate obfuscation.

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deal of water has flown since 1917, and if the test (which is doubtful), it is nonsensical. Whatever its society is not liberal. It does attract conservatives, but is not conservative either. The struggle against the Soviet Union in other communist states is Peking to the left or to the right? Was the Pol Pot regime progressive (or radical)

FOOTLOOSE AND FANCY FREE

Bruce has had much experience in other countries. As a boy, he often went canoeing in Canada with his parents, and also took part in Outward Bound wilderness expeditions. He spent the summer of '74 travelling around Western Europe doing the "typical tourist bit." For two months in the summer of '76, he lived with a French family; the Experiment in International living, an organization that places people in homes in any of about 40 countries, arranged his stay. Some lab work in the archeology department at the University of Pennsylvania qualified him to work at a dig in Israel in '78. Last summer he was a laborer on an organic farm in England for one month, returned to the U.S. for three days, and was off again, this time to Haiti, where he helped out in an agricultural development project sponsored by the Baptist Haiti Mission.

Bruce has this to say about his journeys:

In an abstract way I have the knowledge that because of my work in Haiti several people will not be as hungry as they might have been. But more immediately I remember my friends: Christion (French) with whom I swapped revolting jokes, Ornan (Israeli) who tried to teach me something of farming, and Bertrand (Haitian) with whom I moved a library, and who thought that I was a good frisbee player. True, we turn our minds to other things, but where before there were cultural stereotypes, now there is warmth, and the world as a whole, my friends, and I, are all the better for it.

Inspired by his experience and convinced that this kind of exposure to other cultures fosters a healthy respect and friendliness among nations, he began to compile information about these and many other programs all over the world. At first, he concentrated his investigations mostly on archaeological digs, but his interest has shifted towards finding out about agricultural development projects. Bruce's "inner file" contains much more, however; this information is extremely varied. He has over 3000 names of programs around the world sponsored by various organizations and descriptions of about 1500 of them. Bruce knows where to go and whom to speak with to find out about many others. Within 24 hours, he can get literature and information on over 10,000 programs through phone calls or a trip to Washington; where he can contact, for example, various governmental experts, or embassy officials. Within 30 days, he can get

RANDALL PARTY DIFFICULTIES RESOLVED
by Scott Boyd

Tuesday night the Delegate Council examined to its satisfaction, the difficulties raised about a Randall Hall birthday party held by Arthur Kungle on February 7th.

The party began as a private affair for Randall residents but crashers turned the party into a large, unruly bash. The party was technically illegal, since it had no

The party ran considerably past the 2 AM deadline for weekend parties.

Repeated noise complaints by a Randall resident brought the acting Polity Attorney, St Amour, to close down the illegal party.

St Amour encountered great difficulty, including an altercation with the Senior Residents. He was eventually thrown out.

St Amour declined to follow standard Non-Intervention Policy and call a guard, since he felt the guard couldn't safely enter Randall.

Several harassing phone calls were made to St Amour at his Carroll House room by Randall party goers from 3-3:30 AM.

The party closed at 3 AM since most people were too drunk and too tired to continue.

The complaining resident of Randall refused to prosecute the case, and varied his story depending on who he was talking to.

St Amour made a report to Polity Attorney Leslie Amith who cannot prosecute because one will press charges.

Assistant Kean Milner reprimanded the Senior Residents for their behavior.

At Tuesday's DC meeting the Senior Residents apologized for violating Polity law by letting the unhosted party continue past 2 AM.

BRIDGE CLUB M. Cresswell

The Bridge Club will meet in room 33, Wednesday, February 20th, at 7:45. We need to settle some minor business and arrange regular meeting times. If you are interested, but can't make the meeting, try to leave word of your preference for date and time with someone who can make the meeting.

information about 100,000 programs; this might entail a trip to New York City and to the UN library, for instance, or extensive correspondence with foreign information clearing houses. Bruce has invested an estimated \$10,000 in his files and expects that amount to increase as he works continually to update and expand his information.

THIS ARTICLE WILL BE CONTINUED NEXT

RUMINATIONS ON THE LANGUAGE TUTORIAL

the troubadours till now, knowing a variety of French patois, application to the comparative study of the several Romance languages in their mediate connection via Latin. Mastery, in short, goes with having made some choices, and sticking by them. Our program of studies, at best, makes us long for mastery-of-something-in-particular. It does not provide it.

So allow me to substitute the words "a modest competence" in Mr. Schuler's opening question, and in the catalogue. Then I say that in Greek as well as French I do hope to help myself and the students to some modicum of skill. Consequently, I admit that I am disappointed when I find seniors hardly able to make out the Greek letters, let alone the words and sense of some small and simple passage. It troubles me when I find seniors writing about Pascal yet unwilling or unable to at least check whether the passages on which they draw bear in the original quite the sense which in translation they seem to have.

From what I've said just now it should be apparent that I do not think of our study of Greek and French as mere titillating and that, accordingly, I expect sufficient mastery of, for instance, participles in Greek and French, or of modal contrasts in Greek and French, or of aspect contrasts in Greek and French for questions about the uses of such grammatical forms in any language to become interesting and somewhat manageable.

Mr. Schuler and Mr. Campbell are likely to ask me, "If you aim as high as that, how do you live with the sad facts about seniors that you just cited?" It will hardly be surprising that I live with them by re-directing my attention, calling to mind the students who, without benefit of tutor, learned not just all the vocabulary, grammar, syntax held by our manual, but some of the elements of Greek and English prosody besides, or those who read bits of Homer twice a month on Wednesdays, or those who retained their Greek long enough to cherish Heraclitus' darts when the freshman year is three years gone.

But we can't all be like that. How about the rest of us? What's the good of the language tutorial for ordinary blokes who do not naturally delight in mimicking Hermes, the language broker?

Let this last paragraph serve as my version of Mr. Schuler's third question. I answer, much of what used to belong to grammar-tike (not just grammar in the sense of re-

flection upon habits of speech, but the study of literature, the written word can indeed be acquired through the study of poetry in our native language. Exactness of speech, fidelity to fact as felt or imagined as well as sensed, clear, unviolating rendering of what may be vague and violent, the possibility of such veracity and the love of it we probably learn of best by reading poetry in the language that houses our carrying on with every sort of dailiness. What I mean is that I'm suspicious of dwelling on French or Greek heights without experience of life in the valley, ordinary talk about ordinary things. Poetry is festive, and unless so felt is mis-perceived. Granting, then, that there is something awry with spending so little time on conversational French and not even trying to imagine how you'd say "Leave me alone. I want to get on with the job" in Greek, I nevertheless believe that we are better off studying the Greek and French we study than we would be without it.

A thoughtful student, who applies himself, even if he is not particularly good at learning foreign languages so that the work is somewhat arduous, learns enough Greek to become aware, say, that it is easier in Greek to come to think of word- or phrase-categories as kinds of answers to kinds of questions (see Manual, pp.241,242, and Aristotle's Categories), or easier to come to frame questions about action and passion in a language which by its verbal forms continually calls attention to voice contrasts (see Manual, selections from Lysis and Euthyphro). But if he is reflective, he also comes to realize that his own ability to learn Greek though he was raised on English, and to re-state the contentions of Aristotle in the Categories or of Plato in the Lysis and Euthyphro, shows that it is possible to frame such theses or questions in any language. Thereby he learns, it seems to me, a fact of formidable importance (if it be a fact), that nomoi can ease but not prevent thought.

I said just now what came to me very vividly last year, while doing Freshman Language Tutorial. This year, doing the Junior Language Tutorial, what most obtrudes is the pain of deciding, that is, some sort of cutting out and cutting off, as one translates. Translating as interpreting, interpreting as responsible choosing, compromising, which knows itself to lose as it saves, that isn't a trivial thing to learn, though it is through trivia that one learns it.

REALITY

"Social Experience." But a freshman can begin to perform the pageant of this theory by (1) drinking bouts with notorious upperclassmen, (2) Chase-Stone parties or Dining-Hall Confrontations, (3) February, (4) any fine form of decadence. Custard pie for a freshman would be getting kicked out, an early don rag for doing a dirty-dirty no-no, having to repeat freshman year or freshman lab.

Mottoes of the Liquid Slide Theory: "Moderation shows a lack of interest"; "Decadence makes a man perfect"; "Fate is a lousy gag writer"; "Ga-Ga Wiggy"; "We live in the midst of a mirror and both sides are real"; "The heart's surging wave would not foam up so beautifully and become spirit, did not the ancient cliff of Fate stand silently opposing it."

As long as there is a St. John's the Liquid Slide Theory will live! It may sleep at times, but it is always ripe for awakening. (I fear most tutors will find this Theory difficult to really understand; it is impossible to explain it in Mathematical or Scientific terms.)

Following upon the Liquid Slide Theory (of course, it always returns, though) can be "The Black-hole Theory", "The Hesienberg Uncertainty Principle", Banality, Cannibalism, a long religious life in Guatamala, or (!) the "Principle of Pure Flight" Theory. But all this is subjective, special. The Liquid Slide Theory is **UNIVERSALLY GENERAL FOR ALL TIMES**, with very possible variations for situations and place.

I bequeath this articulation of the Liquid Slide Theory into the hands and tatooed hearts of all Johnnies.

Positive Factors of the Slide

1. Worldly Experience
2. Enlargens Spirit
3. Deep Sleep
4. St. John's College
5. Merging Quickness
6. Wisdom (maybe)

Negative Factors of the Slide

1. Occasional incoherence
2. Falling asleep in class
3. Too much lucidity

4. St. John's College
5. Missing breakfast
6. Wisdom (maybe)

NEXT TO FINAL REMARK & WARNING (*):**

Liquid Slide Theory can not be a way of life. If such happens one becomes thick mud and/or one's life becomes quicksand.

In the spirit of LIQUID SLIDE this was written during LAB ...

With deep respect for all liquidity

(June 1, 1970 - COLLEGEIAN)

John Dean

RUMINATIONS ON THE LANGUAGE TUTORIAL

I beg off from the fourth question. Why not pass it on to Mr. Allenbrook, to write about rhetoric, and Mr. Guaspari, to write about logic?

A note to future seniors

At no time during your four years at this college are you expected to concoct a research paper such as, to your chagrin, you were expected to come up with some time in high school. Our by-passing of secondary literature seems to me on the whole a sagacious choice. But I sometimes worry that a choice made in terms of principles of the economy of time--what kind of investment of devotion yields richest results given a mere four years of college study?--becomes misconstrued into disdain for, or trivializing of "scholarship". There is lots of bad scholarly writing. But there is good stuff too, for instance, C.S. Lewis' Preface to Paradise Lost or James M. Redfield's Nature and Culture in the Iliad, or Moshe Greenberg's Introduction to Exodus. I believe it is true that without having gone through the text unencumbered by "expert opinion" you are too much the creature of such opinion. But I believe it is false that, after leaving here you might not relish and profit from reading such books as I mentioned.

While I'm at it, let me say another thing that's been on my conscience. The college do not fuss over teaching you rules for preparation of copy. The reason for this omission is not that these rules are unimportant but that you are expected to bring them with you from high school. If your high school was remiss, teach them to yourself. Buy or borrow and use a copy of the Chicago Manual of Style. And if you do not already own it, with your first paycheck acquire Fowler's Guide to English Usage.

MEN'S by Bryce Jacobsen

VOLLEYBALL

Feb 13...Spartans-4, Druids-0

This ended the Druid volleyball season..for which we are all thankful. One more loss for them, and we would have had to declare martial law...to prevent them from inflicting harm on their own kind. Much of this frustration and bitterness surfaced in the last game. Of course, the Spartans won it easily, 15-4.

Feb 14...Guardians-4, Greenwaves-0

The total point score was 60-25, indicating what an easy time the Guardians had. This means they have won the title now, even if they lose their last game.

During the middle part of the season, they played four straight matches which went down to the wire...the final scores being 4-3. They won three of these. That is why they are now the champions. Congratulations to Captain Peter Norton, and all the Guardians, for winning the title...and supplying us with so much suspense and drama.

BASKETBALL

Feb 16...Hustlers-75, Spartans-58

The Hustlers, by winning this game rather handily, have almost assured themselves of at least a tie for first in the league...provided they win their last game against the Waves, who already have five losses. They played a smart game, getting balanced scoring from both squads. Their B's put the game out of reach by defeating the Spartan B's, 22-10. Even Mr Frame's 24 points were to no avail.

Feb 16...Druids-92, Greenwaves-57

The Druids were shooting well today, helped along by Everybody's Mr Nobody...alumnus Tom Griffin. The Druid B's wracked up 23 points, while holding their opponents to 8. This killed any lingering Greenwave hopes. The Waves then came to life in the final period, scoring 33 points...but by then it was a hopeless cause.

PLAY-OFF POSSIBILITIES: If we have a two-way tie for first, the play-off game will be on Sunday, March 2, at 2:00. If we have a three-way tie for first, the preliminary game will be on Sunday, March 2, at 2:00. The final will then be on Tuesday evening, March 4, at 8:00.

LEAGUE STANDINGS

Volleyball	Won	Lost	Pts	Basketball	Won	Lost	Pts
Guardians	6	1	19	Hustlers	5	2	17
Hustlers	4	3	15	Druids	4	2	14
Druids	4	4	16	Guardians	3	3	12
Spartans	3	4	13	Spartans	3	4	13
Greenwaves	1	6	9	Greenwaves	1	5	8

THIS WEEK'S SCHEDULE:

Volleyball...	Feb 20	Wed	4:00	Greenwaves-Spartans
	Feb 21	Thu	2:30	Hustlers-Guardians
Basketball...	Feb 23	Sat	1:30	Guardians-Druids
	Feb 23	Sat	3:00	Greenwaves-Hustlers
	Feb 25	Mon	4:00	Greenwaves-Guardians
	Feb 27	Wed	4:00	Spartans-Druids

WOMEN'S by Beth Gordon

VOLLEYBALL

Feb 12...Nymphs-3, Maenads-2

The Maenads took the first game by four and the Nymphs followed by taking the next game by four points. Of course, some tried to imitate "Wonderfist's" technique, but with little success. Couple the Schanche strategm with the improved serve of the younger Collingwood and you've an unbeatable team - at least as far as the Maenads were concerned.

Even after suffering a heart attack when the Nads beat them 15-1 in the fourth game, the Nymphs came back to win the fifth game.

Feb 14...Amazons-3, Nymphs-1

After their five game struggle yesterday against the Black, the Nymphs were "hors de combat".

The Amazons won the second, and the battle for the fourth was long and tedious. It all started when someone's lucky shot hovered on top of the net like a tight-rope walker, finally falling into the pile of wall-eyed Nymphs. Point for point, each team struggled for the win - until the calm McVadon took it with her dependable serve.

Feb 15...Amazons-3, Maenads-2

In another five-game enterprise, the Maenads won their normal take of two games, leaving the Amazons to take the third and fifth games easily. The fourth game was the deciding factor. Miss Dornich, try as she might, could not win this game by herself, and the Maenads finally lost 18-16.

LEAGUE STANDINGS

Volleyball Won Lost Pts

Furies	3	2	11
Amazons	3	4	15
Nymphs	3	3	12
Maenads	2	4	10

THIS WEEK'S SCHEDULE

Feb 21	Thu	4:00	Furies-Maenads
Feb 22	Fri	4:00	Amazons-Nymphs
Feb 26	Tue	4:00	Maenads-Nymphs

Employment

Relief for the conscience-stricken
and/ or the poor

The Libertarian Party wants to appear on this fall's Maryland ballot. To do this they have to demonstrate the presence in the state of some kind of a constituency. To do this they must submit petitions.

The party will pay you to...petition for signatures; it is, then, a sales job, and so how much money you make will depend on you. The party claims that you cannot make less than eight dollars an hour.

If you would like to help the party out and (or just) make some money, call the SEO at ext. 62. We have some information, blank petitions, and a phone number to call for details.

Ooops. Something of the above is misleading. The petitions are not for endorsements of the party, but only to show that a good number of people believe they should be permitted to have their candidates printed on the state ballot. Important point.

NOTICE!

SATURDAY IS IT!

The Algebra and Trigonometry and French Reading Knowledge Examinations will be given THIS SATURDAY from 9:30 to 12:30. Anyone who has not yet passed them should take them. The examinations will be distributed in the Dean's Office and can be taken in the classrooms. The examinations are to be returned to the Dean's Office no later than 12:30 pm.

CALENDAR

Wed 2/20 - Tues 2/26

Wed Feb 20

8:15 PM Winter Film Series: Sanjuro FSK Aud

Thur Feb 21

2:15 PM DC meeting with Administration Room 23

Fri Feb 22

8:15 LECTURE - "Who is a Logician and What Does He Do?" Prof. Henry Veatch, Catholic University FSK Aud

11:15 FILM: Casablanca FSK Aud

Sat Feb 23

9:30 - 12:30 Algebra & Trig and the French Reading Knowledge Examinations Dean's Office

1:30 & 8:15 FILM: Children of Paradise FSK Aud
10:30 Waltz Party Great Hall

Sun Feb 24

11:30 AM Film: Children of Paradise FSK Aud
3:15 PM ALL-COLLEGE SEMINAR

Tues Feb 26

7:30 PM St John's Political Forum: "Events Conv
Abroad in the Last Year" Room
Mr Leo Raditsa
9:30 Delegate Council Meeting 23

THE GADFLY

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Annapolis, MD 21404

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"SOC: ... THEN LET US INQUIRE INTO THE NATURE OF RELAXATION.
AGA: BY ALL MEANS, SOCRATES.

SOC: ARE THERE NOT MANY WHO THINK THEMSELVES TO BE RELAXED?

AGA: INDEED THERE ARE.

SOC: AND IS THIS KNOWLEDGE OR OPINION?

AGA: IT MUST BE OPINION UNLESS THEY HAVE EXPERIENCED UNYONG KIM'S BACK MASSAGE

SOC: MY BOY, YOU ARE NOT AS DUMB AS YOU SEEM !!!

CALL EXT 28

*FROM LITTLE-KNOWN PLATONIC DIALOGUE THE MASSEUSE

THE SUBSCRIPTION RATE of THE GADFLY for the second semester is \$5. We will print weekly excepting vacations, until the end of the school year. Due to space, time and printing restrictions we are unable to accept advertisements. We are supported solely by our subscriptions. If you wish to subscribe please make your checks payable to THE GADFLY, St. John's College, Annapolis, Maryland 21404.

THE GADFLY is free for the students and faculty of the Annapolis campus.

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Letters - Sunday at 6:00 PM

Letters longer than one single-spaced typed page cannot be accepted.

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